

THE TESTIMO

nie of a true Fayth:

Conteyned in a shorte Cate-

chisme, necessary to all Families,

for the more knowledge of God,

and better bryngyng vp of

Chyldren in his fayth

and feare.

Gathered and written for the benefite

of Gods well disposed children,

by C. S. Preacher.



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nygh vnto the three Cranes

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The Testimonie of a true fayth,

Question.

It is the duetie of a true Chri-
stian alwayes to be readye ^a to
render an account of his fayth,
to the ende it may appeare, that
he is not ^b ashamed of Christ &
his Doctrine. Let me therefore
heare what thou canst saye of the principall
poynts of Christian Religion.

a. I. Pet. 3. 15
b. Mat. 10. 32
Rom. 10. 10

Answer.

There be thre speciall parts therof: the first
is ^a to know God and my selfe: the second is;
^b the meanes wherby my saluation is wrought;
the third, ^c what helpes God doth further mee
withall vnto lyfe euerlasting.

a. Iohn. 17. 3
2. Cor. 13. 5
b. Iohn. 5. 24
c. Marth. 6. 9
and. 26. 26

Question.

What sayst thou of the knowledge of God?

Answer.

The same is of two sortes: the one is vniuer-
sall, and knowen ^a by the creation of heauen and
earth, wherin God offereth him selfe to be seene
and knowen of me, as the onely fountayne of all
goodnesse, who alone ^b ought to be worshipped.
For his ^c eternitie appereth in the making of
the world, his ^d goodnes in preserving the same,
his ^e providence in the tokens whiche are seene

a. Rom. 1. 19
Psalm. 19. 2
b. Deut. 6. 13
c. Genes. 1. 1
Act. 17. 24
d. Psalm. 36
e. Psalm. 107
Act. 17. 28
Psalm. 115. 3

A.ii.

and

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Psal. 115. 3. and felt, wherby what pleaseth his godly will cometh to passe, and not by blynd fortune: his
E. Psal. 104. 24 f wisdom in ordering of the things created:
g. Rom. 2. 7. hys g ryghtuousnesse in deliuering the godly,
g. 9. 10. punishing the wicked: hys h mercy in patiently
h. Ezech. 18. 32 forbearing synners, and calling them to repen-
i. Rom. 1. 20. tance. So that what may be knowen of God,
k. Psal. 19. 1. is manifest in the things created, which vniuers-
 all knowledge taketh away: al excuse from the
 vngodly, whiche worshyp not God aryghe: but
 to me it is a k ready way to bring me to the true
 worship of God.

The other knowledge is special, & onely proper
i. Iohn. 17. 3 /to the elect, wherby, throughe faith poured in
Iere. 31. 34 to my hart by the holy ghost, I am assured that
 my saluation is wrought by Christ the Sonne
m. Ro. 8. 16 of God, by whome m I am made the childe of
 God throughe grace, and heyre with Christ of his
 kingdome, which knowledge onely cometh
n. Luk. 10. 21 of n grace, and so is giue to me, but it is restray-
o. Mat. 13. 14 ned from the wicked, because of their o sinne and
 hardnes of hart.

Question.

What sayst thou of the knowledge of thy selfe?

Answer.

By creation I was made in Adam, accord-
a. Genes. 2. 27 ding to the a Image of God (I meane not any
Ephes. 4. 24 bodily shape, for God is a b spirit, and without
b. Iohn. 4. 24 body)

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body (in true rightwoudnes & holynes, that is to say, in al perfectiō and happines of nature, both in ryght iudgement, reason, wyll, & strength. In which happy state, if Adam had continued, both I and al his posteritie had bene blessed for euer.

Question.

How diddest thou fall from this grace?

Answer.

By fall appeareth, in that *a* Adam who had thys blessing for me, thorow the intisement of the serpent brake the commaundement of God, in eating of the forbidden fruite, and by the same depriued him selfe of his former happynes, and brought synne, death, hel, the wrath of God, and all kynde of miseries into the world, as iust punishments for his deserts. In which his sinful act, his pride, disobedience, lacke of sayth, vnthankfulnesse to his creatour, lyght credit to the Deuyll appeared. In which offence, both I and this offsprynge are wrapped, in as much as in hym we all haue synned, for he had the blessing geuen, to keepe or loose, for hym and his. Wherefore I, and al others descending of hym, by him, and in hym, haue fallen from grace, and are infected wyth hys corruptions, *b* conceived in sin, borne in eniquitie, and *c* by nature the children of wrath, and vtterly vndone, without the grace and mercy of God.

a. Gene. 3. 20. 10
Rom. 5. 12. 13

b. Psal. 51. 5
c. Ephes. 2. 3
Rom. 3. 2

The Testimonie of a true sayth, Question.

How art thou restored to grace agayne?

Answer.

- a.** Titus. 3. 10 My restoration commeth thorow *a* the free
Ephes. 2. 4 mercy and fauour of God, who after this my
fall in Adam, rayled both hym and me by again
b. Genes. 3. 15 with the comfortable *b* promise of a Saueour,
& 12. 2. & who by his *c* death shoulde pacifie the wrath of
22. 18 God, and bring me into his fauour agayne: *d* by
c. Rom. 3. 25 whole obedience I am made ryghtuous: which
Colos. 1. 22 my regeneration commeth thus to me, whylest
2. Cor. 5. 21 *e* by the preaching of the Lawe I am brought
d. Rom. 5. 19 to the feeling of my syns, and rayled by with the
e. Matth. 3. 2 comfortable promises of the Gospell, receyued
Luk. 24. 47 by sayth. *f* My hart is lightened, purified, and
f. Act. 15. 9 gouerned by the holy Ghost: *g* my wil and mind
1 Cor. 3. 16 reformed, and the image of God renewed agayne
g. Ephes. 4. 24 in me.

Question.

Shewe me what be the meanes whereby thy
saluation is wrought.

Answer.

- The ordinary meanes commonly are two,
that is to say, *a* the word of God, and sayth.

a. Luk. 24. 47
Rom. 10. 17

Question.

What is the word of God?

Answer.

- It is those Canonicall scriptures *a* written
by

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by the spirit of God, and commended to man
both in the olde and in the new Testament,
wherin are conteyned *b* all things necessary to
saluation, according to the which, the Lord will
haue all his religion measured, without eyther
addyng or diminishing:

2. Pet. 1. 21

b. Deut. 4. 2

& 12. 32

Galat. 1. 8

Luk. 16. 29

Question.

How canst thou know the true Religion, in so
many opinions of the same, as be in the world?

Answer.

First, I trye the religion taught me *a* by the
word of God, and by his spirit geuen me to vn-
derstand the same. Secondly, *b* I know this
spirit to be a ryght spirit, because it confesseth
Christ to be come in the fleshe, that is to say, as-
cribeth the whole worke of my saluation to him,
and to no other thing. Thirdly, *c* I expound
one place of Scripture, as it is not contrarye
to another. And thus I trye the truth, *d* iud-
ging the worde of God to iudge and determine
what I ought to folowe.

2. A. 17. 11

Iohn. 5. 39

b. 1. Iohn. 4. 19

c. Rom. 3. 31

d. Ioh. 12. 48

Question.

How is the worde of God deuider?

Answer.

Into the *a* Law and Gospell.

a. Matth. 3. 2

Luk. 24. 47

Question.

What is the Lawe?

Answer.

A. iiii.

It

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It is the ten commaundementes of God, requiring of euery one a most pure, perfect, and perpetuall obedience, & promysing saluation to them which fulfill the same, threatening death and damnation to the transgressours thereof.

Question.

Rehearse the same to me.

Answer.

Exod. 20

- 1 Thou shalt haue none other Gods but me,
- 2 Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth: thou shalt not bowe down to them nor worship them, for I the Lord thy God am a ielous god, visiting the iniquities of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shewe mercy to thousandes, in them that loue me and keepe my commaundements,
- 3 Thou shalt not take the name of the Lord thy God in vayne, for the Lord will not holde him guiltles that taketh his name in vayne.
- 4 Remember that thou keepe holy the Sabbath daye, sixe dayes shalt thou labour and do all that thou hast to doo, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doo no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruante, and thy mayde seruant,

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seruaunt, thy cattel, and straunger within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God geueth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not couet thy neyghbours house, thou shalt not couet thy neighbours wife, nor his seruaunt, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Question.

What sayst thou of the first commaundement?

Answer.

The Lord therin requireth a true obediēce to his word, the feare & loue of his name, a sure faith & trust in his promises, the right inuocatio upon his name, with thankes geuing for his benefites, whereby his true worship may be knowen aright: which things as he dooth commaund, so doth he forbid all maner of superstition and idolatry, the contempt & denial of his word, the lacke

a. I. Sa. 15. 22

Deut. 10. 12

b. Ioh. 3. 15. 16

c. Psal. 50. 15

and. 23

d. Deut. 4. 15

e. 2. Thes. 1. 8

2. Tim. 4. 4

f. Rom. 3. 18

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lacke of feare, faith, and loue towards him, & dealing vpon other creatures, & finally what soeuer polluteth his seruice, or our consciences, in whose presence all our doings do appeare.

Question.

What sayest thou of the second: Thou shalt not make: &c. *Answer.*

God doth therein declare how he will be worshipped, for seeing that his true worship is a worke of seruice commaunded in his woord, proceeding of fayth, & tending to his glory: as he is a Spirit, so will he be worshipped in spirit & truth, without any myxture of Idolatry or superstition. And therefore he forbiddeth the making of Images, to expresse hym by all maner deuotion or reuerence giuing to the, either in looking at them, or in bowing the knee before them in prayer: for he is the Lord our God, and wyl not haue his power to be contemned: for he is ielous ouer vs, & wyl not suffer eyther our soules or bodies to be defiled with any filchines of Idolatry, which if we doo, he wyl reuenge the same to the third & fourth generation. Briefly, he forbiddeth hereby all representations & tokens of Idolatry, hal straunge worship deuised by man, all Antichristian Decrees, and whatsoeuer corrupteth the true seruice, & spiritual worship of God.

Question.

What

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What is comāunded in the third: Thou shalt
not take: &c. *Answer.*

Herein the Lord comāundeth a reuerend vse
of his Name, & truly to sweare and testifie the
truth, not *b* only in truth, iudgment, & rightuous-
nes, but also *c* for necessities sake, especially whe
the glory of God, & the saluation of our brethren
is sought: requiring also herein a faithfull zeale
and *d* loue towardes his word & Sacraments,
and what soeuer *e* may set forth his glory, forbid-
ding *f* the indiscret & vnreuerend vse of his name
in vaine & frivulous things, al rash othes, al o-
thes made for fauor, lucre, and feare, rather than
for trial of truth, al *b* periurie, al othes made by
Saints, Idols, Beate, or other creatures, & all
Coniurations, Sorceries, Charmyngs, Sooth-
sayings, witchcraft, / cursing & bannynge, & all
false doctrines, and corruptions of true Religi-
on, and what soeuer *n* causeth the name of God
to be euill spoken of.

a. Deut. 6. 13
b. Iere. 4. 1. 2
c. Iosua. 2. 12
2. Cor. 1. 23
d. Deut. 6. 5
Actes. 2. 42
e. 1. Cor. 10. 1
f. Deut. 28. 58
g. Psal. 15. 4
h. Ieru. 19. 12
i. Deut. 10. 21
Jerem. 5. 17
Amos. 8. 14
k. Deut. 18. 10
l. Ephes. 4. 31
m. Ro. 16. 17
Apoc. 14. 9
n. Rom. 2. 24

Question.

Shewe the meānyng of the fourth: Remem-
ber that thou keepe holy the Sabbath day.

Answer.

The Lord comāundeth herein & the ceassynge
from bodily labors & sūmes, & *b* to meete toge-
ther in his true feare and loue, to heare, learne, &
confesse his word, and *c* to instruct one another
in

a. Exod. 31. 13
Hebr. 4. 11
b. Mat. 18. 20
Psal. 95.
Mark. 8. 35
c. Colos. 3. 16

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2. Aa. 20. 7

e. Philip. 4. 6

f. 1. Cor. 16. 1

g. Hebr. 3. 13

h. 3. Chro. 36.

i. 16. 1

j. Galat. 4. 10

Colof. 2. 16

k. Rom. 3. 13

Psal. 119. 37

22. 1

27. 8

3. 21

31. 1

31. 1

31. 1

31. 1

31. 1

a. Leuit. 20. 9

Ephes. 6. 1

Exod. 22. 28

Hebr. 13. 17

3. 1

b. Rom. 13. 4

1. Pet. 2. 14

c. Ro. 13. 1. 14

d. Daniel. 3. 18

Actes. 4. 19

e. Leuit. 20. 9

3. 1

f. Num. 16. 10

2. Sa. 15. 8. 17

g. Exod. 22. 28

h. 1. Reg. 14. 16

3. 1

3. 1

3. 1

3. 1

3. 1

3. 1

3. 1

3. 1

3. 1

3. 1

in the same, d to communicate at his Sacra-
mentes, to e render thanks for his benefites, to
f distribute vnto the necessitie of the poore, g
to meditate our spiritual rest which shal be after
this lyfe: forbidding likewise h the contempt of
Ecclesiastical meetings, his woord, and Sacra-
ments, the superstitious obseruance of dayes
tymes, the folowing of k pastymes, gaming,
daunsing, banquetting, and other outward plea-
sures, without meditation of heauenly things.

Question.

What is the meanyng of the fift Command-
ment, Honour thy father and thy moocher:

Answer.

Herein the Lorde requireth a humble reue-
rence & loue, not only towarde our natural pa-
rents, but also towarde our Magistrates, Mini-
sters, and maisters, whom he placeth ouer vs,
b for the benefite of them which doo well, and for
the punishment of the euyl, requiring our obedi-
ence towarde them, c so long as they obey his
woord, from whence whē they decline, d they are
no longer to be obeyed, forbidding also e al diso-
bedience & ingratitude of chylde towards their
parents, f al contempt and rebellion of subiects
against their magistrates, also g to blaspheme
them, and to h obey them in matters contrary
to the truth.

Question.

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Question.

What canst thou say of the sixt, Thou shalt not kyll :

Answer.

God in this commaundeth a faithfull loue, mercy, kindnesse, compassion, reconciliation, & mutual embzacyng one another in peace, as wel of our enemyes, as of those which loue vs, forbyding b al vnlawfull murder and quarelling outwardly, al fayned loue, vnmerryfulnesse, hatred, malice, anger, reproches, tauntes, slaundering, murmuring, contentions, desire of vengeance, & whatsoeuer is repugnant to Christian loue.

Question.

Proceede to the seuench, Thou shalt not commit adultry.

Answer.

The Lord commaundeth not only a perfecte chastitie both in soule and body, whether it be in mariage or in single life, that all our partes may be sanctified vnto him: but also he forbiddeth b al manner of adultry & fornication, c the restraining of lawfull mariage in any calling, and the rashe botwing of single life, d vnlawfull lusses, e lyght behauiour, and vnseemely adorning of the body, filthy talke and idle pastimes, drunkennes minstrellie, daunsing, & what besides tendeth to impurity and lecherous lust.

Question.

a. Math. 5. 23
Iohn. 13. 34
Rom. 13. 8.
Ephes. 4. 2. 3 I
b. Gala. 5. 20
Ephes. 4. 3 I
I. Cor. 3. I
and. 10. 10
Rom. 13. 8. 9
I. Iohn. 3. 19

a. I. Cor. 6. 13
I. Thes. 4. 4
b. Galat. 5. 20
Apoc. 21. 8
c. I. Tim. 4. 3
Eccles. 5. 5
d. Math. 5. 28
Rom. 6. 12
and. 7. 7
e. Esay. 3. 16
I. Tim. 2. 9
I. Pet. 3. 5
f. Ephes. 4. 29
and. 5. 4
Colos 4. 6. 7
Gal. 5. 20. 21

**The Testimonie of a true sayth:
Question.**

Declare the eyght, Thou shalt not steale.

Answer.

a. Psal. 15. 2

Tit. 2. 12

Rov. 13. 8

b. Ephes. 4. 28

I. Thes. 4. 6

c. Luk. 12. 15

Psal. 15. 5

Prou. 11. 1

d. 2. Thes. 3. 10

e. Luk. 15. 13

Herein God commaundeth a rightuousnes & true dealing in euery calling, & that euery man be content with his owne state, geuing to euery one what of right he ought to haue: forbidding also b all robbing & fathood, c couetousnes, borry, oppression, bying and selling with falsse measures, d idle liuing, e vnihonest wastting of goods or substance, & what els doth sauour of deceyt, the same is stealing.

Question.

Shewe the sence and meanyng of the Ninth,
Thou shalt not beare falsse witnesse. &c.

Answer.

a. Ephes. 4. 25

I. Sam. 33

15

b. Deut. 1. 16

I. Sam. 10. 1

c. Deut. 19. 16

Ephes. 4. 25

1. Cor. 13. toto

God commaundeth herein a in court & iudgment & in al our wordes & couenaunts, that truth may flourish, to saue our neighbors harmles, b forbidding wrong iudgment, or any respect of persons therein, the making of wicked Lawes & decrees, also c falsse witnes, and lying tales, flattery, suspitions, falsse accusations, and what so euer empayeth the good name of our brethren.

Question.

What sayst thou of the last, Thou shalt not couet:

Answer.

a. Deut. 6. 5

In this the Lord commaundeth a the whole hart

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harte to be possessed with loue, that what soeuer man doth with or desyre, it may be free from lust & corrupt affection, & serue to the glory of God, and profit of his neighbours, forbidding hereby al wicked thoughts & unlawful desires both of soule & body, although our cōsent be not thereto, & al corruptiō of original sinne by Adam, al lack of grace, and what soeuer wanteth of the integritie & perfectiō wherin man was made. By al which precepts, it may appere, that *a* nothing but true righteousness and innocencie can please God.

Math. 23. 37
Luk. 10. 27

b. Genes. 6. 9
Math. 5. 28
Rom. 6. 12
c. Ephes. 4. 23

d. Job. 15. 14
Deut. 27. 26
Leuit. 18. 5
Luk. 17. 10

Question.

By this I vnderstand, that thou art not able of thy self, because of thy sins, to fulfil these lawes, why therfore did God commaund that, which thou canst not do?

a. Rom. 8. 3

Answer.

First, hereby he declareth how that his Image in me, *a* is corrupted with sin, for nothing is here required, which I could not haue done before my fall in Adam. Secondly *b* here is nothing commaunded which I am not bound to do. Thirdly, *c* he doth not respect what I of my self can do, but what his iustice doth require. Last of al it setteth forth the *d* wrath of God, & byngeth me to the feelinge of my sinnes.

a. Ephes. 4. 23
24.

b. Deut. 27. 26

c. Deut. 6. 25

d. Rom. 4. 15
and. 7. 7

Question.

Why God is merciful to thousands, & will not surely

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Surely punishe him so sharply as thou thyself.

Answer.

a. Exo. 20. 6

b. Psal. 7. 69

and 117. 7

Deut. 32. 35

a. I. Ti. 1. 9

Deut. 27. 26

b Iohn. 3. 16

2. Cor. 5. 21

Rom. 3. 25

c. Rom. 1. 16

Act. 15. 11

d. Rom. 10. 17

a. Rom. 10. 8

b. Mat. 11. 28

Iohn. 5. 24

Luk. 24. 47

Iohn. 3. 15

and 6. 47

a God in deede is merciful to them that low
hym, & truly repent, but he is a b iust Judge, & a
God of vengeaunce to punish the wickednes of the
vngodly, which breake his commaundement.

Question.

By this I gather, that many are in a woful case.

Answer.

Concernyng the wicked, which be boyde of
fayth, & of the mercy of God, a the curse of the
law hangeth vpon them. But touching the elect,
of which company I am perswaded that I am
one: b Iesus Christ the sonne of God, in myne
own nature hath suffred to deliuer me from sinne
& the punishments therof, & hath brought me in
to the fauor of God againe, of which benefite I
lay holde c with a true fayth, d which cometh
by the preaching of the Gospel.

Question.

What is the Gospel?

Answer.

It is the a doctrine of faith, b conteynyng the
promises of God vnto saluation, c to all whiche
truly repent, and lay hold of Christes merites
by a sure trust in the same.

Question.

What do the promises of the Gospel meane?

Answer.

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euill. After we conclude with these wordes: For
thyne is the kingdome. &c. to set forth our desire
to his glory, his honour, & prayse, whose power
is also infinite, and therefore he can graunt our re-
questes. & We end with this word, Amen, both
desiring that what we haue asked, maye be ful-
filled, and also assuring our selues, that our re-
questes shall be fulfilled accordingly as they be
agreeing to the will of God.

Question.

Is there any helpe for ther, to praye more de-
uoutly?

Answer.

Yea truly, a fasting is a special preparatiue
to the same.

Question.

What is a Christian fast?

Answer.

It is not onely an abstinence from meates,
and drynkes, to chastice my body, but also from
sin and the delights thereof, which hurt the soule,
to the end through true repentance, sayth, Godly
prayer, and renouncing of euill, the Spirit may
haue dominion in me.

Question.

What is the right vse of fasting?

Answer.

First to chastice my body, and to bring it in-

1. Rom. 11. 36
Ag. 4. 9. 11
Psal. 114. 7
1. Chro. 29
10.

1. Pet. 5. 12
Ag. 13. 3

2. Ray. 58. 3
Ioel. 2. 12.
Psal. 35. 13
Zachar. 7. 5

2. 1. Cor. 9. 27

The Testimonie of a true sayth:
to subiection to the spirit.

b. Joel. 2. 13

b Secondly, to be a witness of my true repentance and submission to the will of God.

c. Math. 26. 41

c Thirdly, that my spirit may be more ready to prayer.

Question.

Is there any abuse in the exercise of fasting?

Answer.

a. Esay. 58. 3

Zachar. 7. 5

b. Colos. 2. 16

Galat. 4. 10

I. Tim. 4. 3

c. Esay. 58. 3

Rom. 3. 24

Yea, many, a first to fast longer then the body may indure, and after to fare deliciously. Secondly, b to put holines in fasting one day more than another, or in absteyning from one meate more than from an other. Thirdly, c to thinke by fasting to purchase forgiveness of sins, whereas the same commeth only of the free mercy of God in Christ, without any mans worthines or deserving. Last of all, in absteyning from meates, not to d abstayne from sins, and all things which canse or nourish the same: for since the lyfe of man ought to be a meditation of godlynes, this ought to be the indeuour of the saythfull, to lyue godly, soberly, and ryghteously in this world, wayting for the blessed appearance of Iesus Christ their only sauionr and redeemer. To whom with the father, and the holy Ghost, three distinct persons, and one eternall God, be al laud and prayse, for euer. Amen.

d. Galat. 5. 24

Titus, 2. 13

FINIS.

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Answer.

First they teach me that the law of God is fulfilled for me, by Christ, by whom I haue my sins forgiven, & with *b* whose ryghteousnes I am clothed, & may now boldly stand before the iudgment seat of God. Secondly, that my saluatiō *c* cometh onely of the free mercy of God, without my merites or good deedes. Thirdly *d* although they be offered to all, yet they take effect in none to saluation, but onely in the electe, whose hartes God lighteneth with fayth.

a. Rom. 5. 19
Ephes. 2. 13
Galar. 3. 13
b. 1. Cor. 1. 30.
2. Cor. 5. 21
c. Rom. 3. 24
& 4. 5. 16
d. Mat. 22. 14
2. Cor. 4. 6

Question.

Shew me what fayth is.

Answer.

There is a kind of faith, called *a* a dead faith, beleuing the word of God to be true, & al things therein conteyned, and goeth no further: but the true faith is *b* the faire knowledge of the fatherly good will and mercy of God shewed towards man in Christ, & *c* a sure trust in the same, which *d* in due time bringeth forth the fruites of good liuing.

a. Iames. 2. 14
Ages. 8. 13
b. Iohn. 17. 3
c. Ephes. 3. 17
d. Rom. 6. 10

Question.

What doest thou learne hereby?

Answer.

First I learne to know God, who is made *a* my father by Christ, thoro' adoption and grace.

a. Rom. 8. 16

2 Secondly, *b* I apply to my selfe by this my fayth, al the merites of Christ as fully as if I had

b. Galar. 2. 20

B. i.

done

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done the same my selfe.

2. Rom. 4. 19

Hebr. 4. 16

and. 10. 22

3 Thirdly, c I haue a sure trust in his merits
and mercy, & boldnes to offer by my prayers to
God the father by him.

1. Hebr. 11. 1

4 Last of all I knowe his promises to d be
faithfull & true, and that he will performe them,
when it pleaseh his godly wilddome.

Question.

Whence commeth sayth?

Answer.

2. Math. 11. 25

27. & 13. 11

Actes. 16. 14

Rom. 12. 6

Galat. 5. 22

1. Phel. 2. 8

It is the gifte a of God, wrought in my hart
by the preaching of the Gospel, and by the holy
Ghost.

Question.

What is the summe of the sayth?

Answer.

I beleue in God the father almighty, maker
of heauen and earth, and in Iesus Christ his on-
ly sonne our Lord, which was conceived by the
holy Ghost, bozne of the virgin Mary, suffred vn-
der Pontius Pilate, was crucified, dead, & buri-
ed, he descended into hel, and rose again the third
day frō the dead, he ascended into heauē, & sitteth
on the ryght hand of God the father almighty,
frō thence shall he come to iudge the quicke and
the dead. I beleue in the holy Ghost, the holy
catholike church, the communion of saintes, the
forgeuenes of sins, the resurrection of the body, &
the life euerlasting.

Question.

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Question.

What art thou taught hereby?

Answer.

1 First, what to beleue of God my father & creatour.

2 Secondly, of Christ my redeemer. Thirdly, of the holy ghost my sanctifier. Last of all, concerning the church of God.

Question.

What canst thou say of God?

Answer.

God is *a* a spiritual nature *b* everlasting *c* almighty, *d* infinite, *e* true, *f* good, *g* righteous, and *h* mercifull; who hath made the world, & *k* hath begotten the sonne of him selfe frō everlasting.

The sonne is *l* wisdom & image of the father, begotten of the father, very God of very God, *m* who in his tyme appoynted, became man.

The holy Ghost is *n* the power & vertue proceeding from them both: which three, although they be *o* distinct in persons, yet are they *p* equall and *al* one in Godhead, eternitie, dignitie, and power.

Question.

What saist thou of the first part of this faith?

Answer.

I beleue that God is not only the *a* natural father of his sonne Christ, but also that he is by grace my father, by whose wisdom as heauen

B.ii.

and

a. Iohn. 4. 24.

b. Rom. 16. 26

c. I. Sam. 45

5. 6. 7

d. Psalm. 139

7. 8. 9

e. Psalm. 119. 137

f. Math. 19. 17

g. Psalm. 11. 7

h. Exod. 34. 6

i. Genes. 1. 1

k. Iohn. 1. 1

l. Prou. 8. 23

Hebr. 1. 3

Apocal. 1. 8

m. Iohn. 1. 14

Galat. 4. 4

n. Iohn. 14. 16. 26

o. Mar. 3. 16. 17

p. Deut. 6. 4

Iohn. 1. 1. and

5. 18. 21

1. Iohn. 5. 7

a. Math. 3. 17

Rom. 8. 16

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b. Psal. 145. 15

Hebr. I. 3

Mat. 10. 29

and earth and all things therein conteyned, were made, so the same by his *b* power is gouerned & preserved.

Question.

What thinkest thou of the second?

Answer.

a. Hebr. 4. 15

b. Math. I. 21

Actes. 4. 12

I beleue that *a* the sonne of God became man, in al things lyke vnto me, onely syn excepted, & in my nature wrought what was needfull to my saluatiō, *b* wherefore he is named Iesus, that is, a saueour.

Question.

How is thy saluation wrought?

Answer.

a. Act. 20. 28

Luk. I. 33

b. Iohn. 8. 36

I. Iohn. 3. 5

I. Ios. 13. 14

I. Cor. 15. 55

c. Ephes. I. 13

I. Cor. 6. 19

d. Hebr. 5. 56. 7

e. Iohn. 14. 13

Rom. 8. 34

This word Christ, doth teach the same, for first it signifieth him to be a king, & to haue purchased to him selfe *a* by his blood, the spirituall kingdome of his church, *b* all the enemies therof cōquered. Which kingdome now he gouerneth *c* by his word, and by his spirit, wherby he reigneth in my hart, and in the harts of his elect.

Secondly, it teacheth that he was a *d* priest to offer by him self once for al a sweet sacrifice, to take away my sins, & to be a *e* mediator, by whō, & in whose name I maye offer by my prayers to God my heauēly father, & through him be heard.

f. Act. 3. 21

g. Math. 17. 5

Thirdly, it putteth me in minde that he was *f* a Prophet, sent to preach the wil of his heauēly father, whom *g* alone I must heare and obey, as my Lord, who being thus appoynted of his father,

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father, *b* was betraied of Judas, condemned by *h.* Mark. 14. 18
 pilat, crucified by the Jewes, buried by Ioseph & 15. 13. 24
 of Aromathia, and Nicodemus, suffred: in his Ioh. 19. 38
 body, not onely the punishm:ts due to my body, i. Esay. 53. 4
 but also *k* in his soule the punishments due to my Colof. 1. 22
 soule, that was, the very torments of hel, & death, k. Mar. 27. 46
 and separation from God, / by whose death my 1. Rom. 5. 19
 obedience is wrought, the malediction of Gods Colof. 2. 14
 law cancelled, the diuel, & al his power subdued, 1. Iohn. 3. 8
 the wrath of God appeased, and I set in his fa- Apoc. 20. 14
 vor agayne. And thus is the death of Christ, the
 onely and full raunsome for my sins, by vertue
 whereof, sin also dyeth, and is killed in me.

Question.

What sayst thou of his resurrection?

Answer.

a As he dyed for my sins, so he rose agayne *a.* Rom. 4. 25
 for my iustification, *b* hauing gotten the victo- b. 1. Iohn. 3. 8
 ry over sin, death, hel, and damnatiō, & geueth c. Rom. 8. 10, 11
 me power through his spirit *c* to rise vnto newe-
 nes of lyfe, assuring me, that my bodily death
 shalbe no destruction, but I shall rylse againe at
 the last day, to lyfe euerlasting.

Question.

Shew thy mynd of his ascension.

Answer.

He ascended *a* with his body into heauē, where
 he remayneth, hauing al power giuen him of his
 father,

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b. Iohn. 14. 2
Titus. 2. 5
Colos. 3. 1. 2

father, but with his spirit he is present with his people: *b* by which his ascensio, he hath take possession for me in heauē, where he also continueth a mediator to make intercession for me to his father, & finally teacheth me to set myne affection bypon heauenly things.

Question.

What meanest thou by his coming to iudgment?

Answer.

a. Mat. 24. 31
3. The. 1. 8. 10
Luk. 21. 35

I beleue that he which is my saueour *a* shall come to cleare me and al his elect in iudgement, & to condemne the wicked, which in their lyf tyme refused him, to folow their pleasures.

Question.

What saiest thou of the holy Ghost?

Answer.

a. 1. Cor. 6. 11
b. 2. Cor. 4. 6
c. Iohn. 16. 13
d. 2. Cor. 1. 22
e. Ephes. 1. 13
f. Iohn. 7. 36
f. Iay. 55. 1
g. Ro. 8. 10. 11

I beleue that *a* he is the spirit of sanctification, *b* geuen to lighten my mynde, *c* & to lead me into all truth, he is *d* the earnest of myne inheritance in heauen, *e* the seale to imprinte Gods promises in my hart *f* the fountayne of grace, and the water which purgeth mee from myne uncleannes, and *g* maketh me to dye to sin, & to be holy vnto God.

Question.

Shew thy mynde concerning the church.

Answer.

a. Rom. 8. 29
Ephes. 1. 4
Ec. 11

The church is *a* the societie of al faithful people whom God in Christ hath chosen to saluation before

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before the world was made, of *b* which number *b. I. Ioh. 3. 24*
I beleue that I am one.

Question.

What be the markes thereof?

Answer.

a The sincere word of God, *b* the right administration of the sacraments, *c* & ecclesiasticall discipline.

a. Iohn. 8. 47

and. *10. 27*

b. Mat. 28. 19

c. Math. 18. 17

Question.

Why is the church called holy?

I. Cor. 5. 1

Answer.

Because God wil haue his people to liue *a* holy, *a. Titus. 2. 12*
b soberly, & righteously in this world, & not *b* to *b. Ephe. 4. 30*
grieve the holy ghost by any uncleannes, by whom
they be sanctified, & by whom whilest they suffer
themselves to be led, they *c* cannot erre in matters *c. Iohn. 16. 13*
of fayth and saluation.

Question.

What meaneth the Communion of Saintes?

Answer.

It signifieth *a* the fellowship which al the elect *a. Rom. 12. 5*
haue one with another, *b* communicating according to the measure of fayth, al spiritual graces *I. Cor. 12. 13*
amongest themselves, *c* studying to keepe the vnitie of the spirit in the bonde of peace. *b. I. Pet. 4. 10*
Galat. 6. 2
c. Ephe. 4. 3

Question.

What beleuest thou of the forgiveness of sins?

Answer.

First, I beleue that before my sins be forgiven

B. iiii.

uen

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a. Rom. 5. 8. **IO** uen me, **a** there is nothing in me but mere wickednes. Secondly I beleue that al my sins, **&** the punishmēt therof be takē away **b** by Christs death, and I made partaker of his righteousness. Thirdly, I beleue **c** that sayth alone, without **a** my worthines of my self, doth make me partaker of these graces. Question.

a. Rom. 3. 25
Ephes. 2. 1. 2
1. Cor. 6. 11
b. 1. Pet. 2. 4
Esay. 53. 5
1. Cor. 1. 30
2. Cor. 5. 21
a. Rom. 3. 25
 What sayst thou of the rest, the resurrection of the body, and life euēlasting?

Answer.

a. Eccle. 12. 7
Apoc. 14. 13
Luk. 16. 22
Philip. 1. 23
b. 1. Cor. 15. 53
 I beleue when this lyfe is ended, that **a** my soule shall go to God, **&** my body rest in the earth to the last day, whē they shall both ioyne together againe **b** incorruptible, and remayne with God for euē in the kingdome of heauen.

Question.

Can such a faith as this be fruitlesse, **&** without good workes?

Answer.

a. Math. 7. 17
James. 2. 24
1. Pet. 1. 12
b. Galat. 5. 6
 No, but good workes do folow sayth, as the **a** testimonies and fruites of my thankfulness to God, wherby my sayth is known, and approued by men: **b** wherfore it is called a sayth which worketh by loue.

Question.

What workes must thou do?

Answer.

a. Math. 19
17. 18
 Such as be cōmaunded me in the **a** law of God, **b** which

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Which as they come of grace geuen me, & not of mine owne power, so must they needs be done: for first *c* God hath so commaunded. Secondly, his *d* benefits bynde me thereto. Thirdly, *e* my baptisme doth teach me to dye vnto sin, and liue vnto righteuousnes. Fourthly, *f* I must gloryfy god by my wel doing. Last of all, *g* I must make strong my faith and election, & learne to auoyde the wrath of God.

b. 1. Cor. 1. 8
Ephes. 2. 10
c. 1. Pet. 1. 16
d. Rom. 6. toto
Titus. 2. 14
e. Colos. 2. 12
f. Mar. 5. 36
1. Pet. 2. 12
g. 2. Pet. 1. 10

Question.

What rewarde shalt thou haue for thy good deedes?

Answer.

The workes which I do before I be iustified before God by Christ, *a* cannot please him, because they be done without faith. The workes which folow my regeneration, *b* do please God, not because of any worthines of mine in them, but God accepteth them, because of my fayth in Christ, through whom they are not don in vaine, so that the reward which is giuen vnto them, cometh onely of *c* the free mercy & fauour of God, whilest he rewardeth not my deserts, but crowne-
neth his gistes of grace in me.

a. Rom. 14. 23
Hebr. 11. 6
Iohn. 3. 26
b. Apoc. 7. 14
Math. 25. 40
Luk. 17. 10
1. Cor. 15. 58

c. Apoc. 22

Question.

With what helpes doth God further thee to saluation?

Answer.

Besides that the word of God *a* doth help to
vpholde

a. 2. Thes. 3. 3

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b. Mat. 28. 19

I. Cor. II. 23

Gene. II. 11

uphold my sayth, the sacraments & prayer also helpe to me, for by them the Lord helpeth myne infirmities, by outward signes representing to mee spirituall graces.

Question.

Do the sacraments serue thee to any other purpose?

Answer.

a. Exod. 12. 11

12. 13

Math. 26. 26

and. 27. 19

I. Cor. II. 26

I. Cor. II. 17

Exod. 42. 43

I. Sam. 7. 26

b. Mark. 8. 38

Luk. 14. 18

24

They serue not onely to teach me heavenly thyngs, but also to kyndle a desyre of Gods promises in my hart, to stirre me by to thankes giuing for my redemption, to knyt me in loue with the godly, and as markes of Religion to testifie how I differ from the Heathen & wicked: wherefore, such as refuse to vse the same, do not only deny God, but are also arrogant and proud.

Question.

What is a Sacrament?

Answer.

a. Math. 21. 25

John. 3. 5

Actes. 2. 38

Rom. 4. 11

It is an holy signe, instituted of a God, to confirme my sayth, and to seale in my hart the promises of Gods mercy towardes me for the forgiveness of my sins and saluation in Christ.

Question.

Whether do the sacraments giue grace to the receiuer or no?

Answer.

a. Actes. 2. 38

They neither of themselves nor in themselves include

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Includ oꝝ giue grace, foꝛ that is the gift of the ho-
ly ghoſt, but they be holy ſignes, whereby, as by
an inſtrument, God dooth worke and ſeale grace
in my hart by fayth receyued, and yet they be not
bare oꝝ naked ſignes, but grace is truly preſent
to my fayth, when I receyue the ſame aryghe.

Question.

How many Sacraments be there?

Answer.

Two, the one is Baptiſme, wherewith I am re-
ceyued into Chriſtes church. The other is the
ſupper of the Lord, wherewith I am nourished
in the ſame.

Question.

What is Baptiſme?

Answer.

It is a ſacramēt wherin as water waſheth away
the filthines of my body, ſo *a* the blood of Chriſt *a. 1. Pet. 3. 21*
ſprinkled vpon my ſoule, by the hand of fayth,
waſheth away my ſins, and the puniſhmēt ther-
of, wherby *b* I am incorporate into his body, & *b. Rom. 6. 5*
made partaker of his benefites, to dye vnto ſin, &
to liue vnto rightuouſnes.

Question.

Why are children to be baptiſed?

Answer.

Because by *a* nature they be the children of
 wrath by Adams ſin, to whom alſo the promiſe
 a. Ephes. 2. 3
 Rom. 5. 12
 Acts. 2. 39
 Of Genes. 17. 7

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of Gods free mercy and fauour reacheth.

Question.

What is the Lords supper?

Answer.

a. Mat. 26. 26

a It is the sacrament of my redemption by the death of Christ, wherein by the mysticall receiuing of bread and wyne, through a true fayth, I am made b partaker of al the benefits of Christs passion, for as bread broken doth feede & nourish my body, & wine refresh my hart, so the c body of Christ was torne vpon the crosse, & his blood shed, to wash away my sins, and to feed & refresh my soule to lyfe euerlasting.

b. I. Cor. 10. 16

Luk. 22. 19

Iohn. 6. 51

c. Luk. 22. 19

Iohn. 6. 51

Question.

Whether is the bread chaunged into the naturall body of Christ, or no?

Answer.

a. Math. 26. 29

Iohn. 6. 51

53. 5.

I. Cor. 10.

16. 17. and

11. 24.

The Sacraments of bread and wyne a remaine still in their former nature and substance, neuertheless there is a great chaunge, for those things which before were but as comon meats, are now made the Sacraments or holy signes of Christs body and blood.

Question.

How dost thou eat Christs body, or drinke his blood?

Answer.

a. Iohn. 6. 35

a Spiritually, and by grace, whilest I beleue that

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that he dyed for my sins, and rose agayne for my
iustification, for it is sayth that maketh me par-
taker of his benefites & goodnes which are sealed
to me by his Sacraments.

Rom. 4. 24

Question.

Do all men which receyue this sacrament, re-
ceyue the spirituall grace alke?

Answer.

As in Baptisme none ^a but the faithfull re-
ceiue remission ^b of their sins, so in the Lords sup-
per, none but such are partakers of the grace,
and benefites of Christes death. The wicked in-
deed receyue the outward elements of bread and
wine, but because they lacke true sayth, they are
not partakers of the spiritual grace.

a. 1. Pet. 3. 21
Actes. 2. 38
and. 8. 18.
Mark. 16. 16
b. 1. Cor. 11
28. 29

Question.

How must thou frame thy selfe to receyue this
sacrament worthily?

Answer.

First I must ^a consider the greuousnes of my
sins, & from my hart vnfeignedly hate and detest
the same, & ever after giue my selfe to godlines &
vertue. Secondly, ^b I must try and examin my
selfe whether I haue a true sayth in the promises
of Christ. Thirdly ^c I must reconcile my selfe to
all men, and continue in Christian loue.

a. Math. 26. 78
Ierem. 24. 7
Ioel. 2. 12, 13
Rom. 6. toto
b. 1. Cor. 11
28. & 2. Cor.
13. 5
c. Math. 5. 24
and. 22. 39

Question.

How

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How remayneth the other helpe giuen thee of God, that is to say, prayer: tel me what it is,

Answer.

a. Math. 6. 6

John. 16. 23

1. Tim. 2. 8

b. Philip. 4. 6

Colos. 4. 2

Prayer is the *a* lifting vp of my hart to God, and the asking in Christs name, of things needfull to me and the whole church, *b* with thankes geuing for his benefits, and goodnes.

Question.

To whom must thou pray?

Answer.

a. Psal. 50. 15

John. 16. 33

b. Rom. 10. 14

c. 1. Reg. 8. 39

d. Esay. 40. 8

To *a* God alone, first, because I *b* beleue in him alone. Secondly, he alone *c* knoweth my hart: thirdly *d* he wil not giue his glory to any other, & therfore I am forbidden to pray to saims.

Question.

How canst thou which art a sinner, pray to God which hateth sinne?

Answer.

a. John. 14. 13, 14

and. 16. 23

Actes. 4. 12

1. Ti. 2. 5, 6

1. John. 2. 2

b. John. 14. 6

c. Rom. 8. 34

1. Tim. 2. 5, 6

1. John. 1. 3

John. 13. 24

c. Colos. 1. 22

d. Math. 3. 17

I pray not in trust of myne own rightiounes, but in the name of Christ, who is the *b* way for me to come to the father, who *c* continueth my mediatur at the right hand of the father, *d* who loueth, & hath *e* reconciled me to the father, & in whom the father is wel pleased.

Question.

For whom must thou pray?

Answer.

a. 1. Ti. 2. 1, 2

For all men liuing, for *a* kings, magistrates, ministers,

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ministers, yea, and for my enemies: but for the
dead I haue no commaundement to pray, ney-
ther can I help them after they be gon hence, for
as they be found at the day of their death, so shal
they ryse agayne, onely this I can doo, to giue
God thanks for their deliuerance out of this
world.

March. 5. 44
Luk. 6. 27

Question.

How must thou prepare thy selfe to pray?

Answer.

First, I must *a* be touched with the necessity
of those whome I pray for, my mynd must be de-
uout, and not caried to & fro with vayne thoughts.
I must appere before God *c* in true repentance
and sayth, *d* being at loue with al men, *e* framing
my life ryghtuously, *f* asking in such a tongue as
I vnderstand, according to the will of God.

a. Rom. 8. 26
I. Iohn. 5. 14
b. Matth. 6. 7
c. Psal. 51. 17
Iacob. 1. 6
d. Matth. 5. 23
e. Esay. 1. 18
and. 59. 2
f. I. Iohn. 5. 14
1. Cor. 14. 10

Question.

How must thou pray?

Answer.

According to the forme prescribed of our
sautour Christ, in these wordes, Our father which
art in heauē, halowed be thy name. Thi kingdom
come. Thy wil be done in earth as it is in heauē.
Geue vs this day our dayly bread. And forgine
vs our trespases, as we forgine them that tref-
passe agaynst vs. And leade vs not into tempta-
tion, but deliuer vs from euill. For thyne is the
kingdome,

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kingdome, the power, and the glory, for ever.
So be it.

Question.

What is the meaning of this prayer:

Answer.

a. Psal. 89. 5. 6 We pray to God in the first petition, that **a** his
I. Cor. 10. 3; **I** glory may appeare, and that **b** our liues & con-
Iosua. 24. 14 uersation may set forth the same. In the second,
15 we pray that God would **c** gouerne the kingdom
b. Rom. 2. 24 of his church, killing sin, and the lusts thereof in
c. Iohn. 16. 13 the same, and to reuue it to righteousness of lyfe.
Ro. 8. 10. 11 That he would also **d** tread downe Satan and al
d. Rom. 16. 20 his power, and that he would shortly **e** accom-
1. Iohn. 3. 8 plish the number of his elect, & hasten the com-
a. Apo. 22. 20 ming of Christ to iudgement. In the third we
17. 12. pray, **f** that al our doings may be agreeable to his
18. will, without contradiction or murmuring. In
19. the fourth, we desire him **g** to grant vs whatsoe-
20. uer is needful to the sustenance and preservation
21. of our life, and that all our doings may be to his
22. glory, and the profit of our neyghbours. In the
23. fifth we pray **h** for the forgiveness of our sins & the
24. punishment thereof, for his mercyes sake, euen
25. as we shal pardone others their offences done to
26. vs, without bearing malice or hatred towards
27. them.

28. In the last we pray that God **i** would giue
29. vs with his spirit, that we may get the victory o-
30. uer Satan, sin, and hel, & be defended from all
31. euill

a. Psal. 89. 5. 6

I. Cor. 10. 3; **I**

Iosua. 24. 14

15

b. Rom. 2. 24

c. Iohn. 16. 13

Ro. 8. 10. 11

d. Rom. 16. 20

1. Iohn. 3. 8

a. Apo. 22. 20

18.

g. Psalm. 14. 1

15

h. Psal. 51. 9

1. Iohn. 2. 12

and. 18. 35

Math. 5. 45

i. Ephes. 6. 10

Rom. 16. 20

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